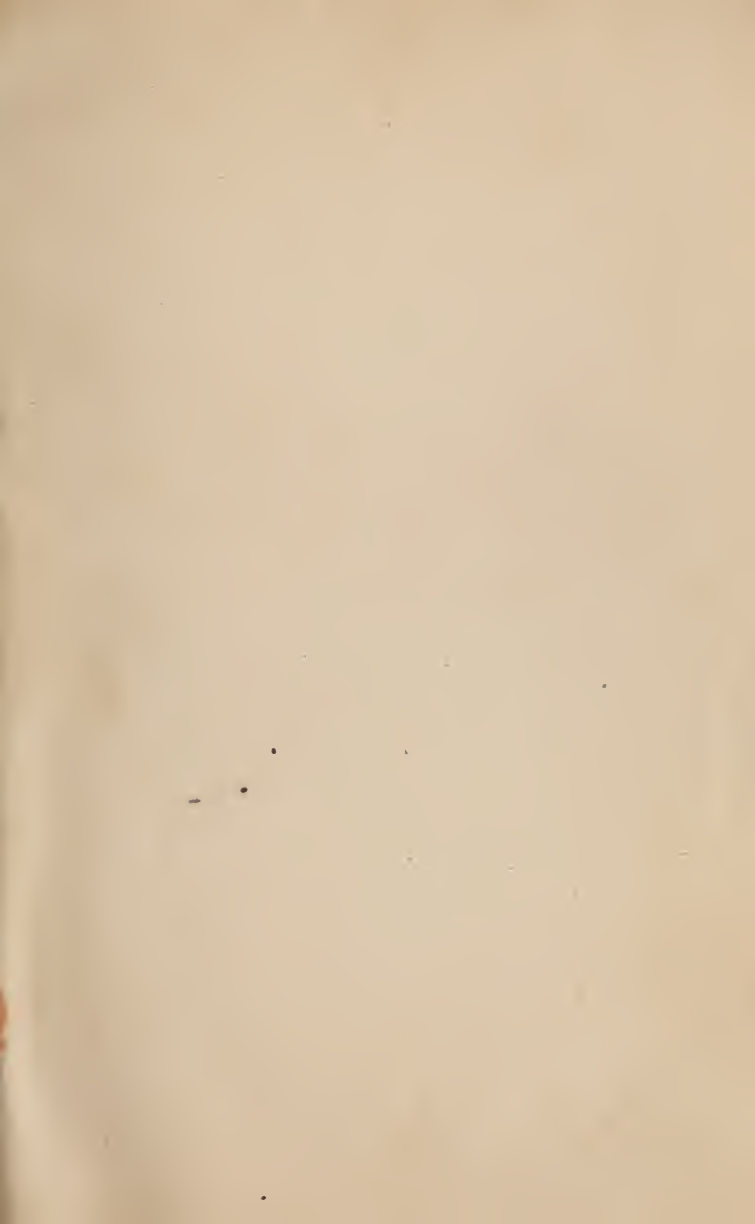




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Seventh Annual Report.

Revised "Woman's Mission to Woman."

✓
THE
MISSIONARY LINK.

FOURTEENTH NUMBER,

FOR THE

Woman's Union Missionary
SOCIETY

OF AMERICA FOR HEATHEN LANDS.



JANUARY, 1866.

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The Missionary Link.

WITH a New Year, bright prospects are opening for our mission cause both abroad and at home. The details of our work, compiled in the following pages, cannot but rouse every heart, who prizes the blessings of a Redeemer's love, to redoubled zeal and energy.

While Miss Brittan still continues her graphic sketches of the progress of zenana work in Calcutta, Mrs. Nichols narrates her interesting experience in a village a few miles distant from the city, where a broad field of labor is rapidly extending.

The reports from our Bible Readers still prove the influence this humble, though important, work has on the minds of that greater portion of our sex who can only be reached through the medium of their native countrywomen. We trust soon to publish communications from four Bible Readers, by whose recent engagement our work is slowly extending.

Our Mission Band readers will, we know, be delighted to see, for the first time, mention of, and letters from, the two native assistants of our missionaries who are supported by "The First Fruits of a Coming Harvest" and the "Light-bearers." May this direct communication be a fresh incentive to continue their successful efforts.

FOREIGN CORRESPONDENCE.

INDIA.

Extracts from Miss BRITTAN'S Journal.

FRESH APPEALS FOR INSTRUCTION.

"*February 16th.*—I went out to R. to-day to visit my zenanas and schools. While waiting at the station this evening, two young baboos came to me and said: 'Madam, we hear that you have the exceeding kindness to teach some of the ladies at R. Would you be gracious enough to visit our ladies, who live about half a mile above R.: they are exceedingly anxious to learn?' 'I would willingly,' I said, 'but I cannot afford any more expense.' 'Well, madam,' he answered, 'we will make arrangements to send for you, if you will kindly stop and speak to me the next time you come here.' So you see how the door is opening wider and wider."

ASSISTANCE OF PICTURES.

"*March 15th.*—To-day I found an old colored picture of Adam and Eve, and I took it with me, and told the story at one of my zenanas. The inmates were all familiar with it from reading 'Peep of Day.' An old woman, who has always seemed pleased to see us, and interested in the progress of the younger ones, but who has always kept at a distance, drew near, as I told the story, to listen and look, and would exclaim—'Ah! Yes!' etc. As she turned delightedly to one or another of the younger ones, she said to me: 'Yes, they have read it to me out of their books. I know it all; but I like you to tell it.' The picture seems to make it real to them. How much I wish I had some of those nice colored Scripture, or any other pictures, to replace those horrid pictures of their gods and goddesses."

PROGRESS IN SCHOOLS.

"*Thursday, 16th.*—My little schools are getting along finely. To-day I took the same pictures of Adam and Eve and showed to the children. They were delighted, as they are so pleased with colored pictures, even with fashion plates. They are also learning to sew nicely. Oh, that they may gain the true knowledge!"

INCREASE OF WORK.

"I began in a new zenana yesterday and to-day. They have been imploring me to commence in two others, where thirteen women are anxious for instruction. I told them I would try; but I hardly know what to do, as my teachers have as much as they can accomplish, and I cannot afford another."

DIFFICULTY IN COMPREHENDING FAITH.

"*March 17th.*—I had a very pleasant conversation with my good widow to-day. She said she did not worship any idols; that she only believed and prayed to the one true God. She said when they made poojahs, it was only to have a happy feasting time. These poor people, emerging from heathenism, cannot believe the doctrine of the Trinity; Christ is ignored. I told her that, to please God, she must love and serve him, and believe on His Son, Jesus Christ. 'Yes,' she answered, 'it is well for you. You can go about doing good, teaching the poor people about God. You can gain heaven, but how can I?' I tried to explain to her that she could serve God just as acceptably where she was placed, if her heart was only right; but I do not think she fully understood me. Simple faith in Christ is too easy a doctrine; we must do something ourselves."

CUSTOM FOR INFANTS.

"*March 21st.*—'The tender mercies of the wicked are cruel.' In one of my zenanas to-day, one of the women showed me her baby just two days old. Its face, arms and chest were very red, as if it had been blistered. When I asked what was the matter, 'Oh,' said the mother, 'it is our custom, as soon as the child is

born, to light a large stick of wood and hold the baby over it, so that the head is very much scorched.' 'Does not the little one cry very much?' I asked. 'Yes; but then you know it does them good; it hardens them and makes them strong.'"

ILLNESS OF BEAUTIFUL STAR'S MOTHER-IN-LAW.

"Beautiful Star's mother-in-law received an injury on her foot from a large piece of wood falling on it. At first it seemed a trifle, but they find the bone is broken, and, as an abscess is forming, the poor thing suffers terribly. In that house they admit a physician; and when I go, I always go into the bedroom to see her. It is a comfort to me; they look upon me as a friend. To-day her son was sitting bathing her foot, and trying to soothe her, evidently very much concerned about her."

HOPES OF RELIGIOUS AWAKENING.

"*April 7th.*—I very much fear the poor mother-in-law of Beautiful Star is dying. Beautiful Star waits upon her most attentively and affectionately. The poor woman is now unconscious, but she has been praying to the one great God. Who shall limit the tender mercies of the Most High? The longer I live in a heathen land, the more evident it becomes to me that the greater amount of condemnation awaits those who, living in the true light, neglect or reject it."

JEWISH FUNERAL.

"*April 16th.*—Last night we saw a Jew's funeral. About 10 o'clock I was standing on the verandah when I saw fast approaching a most brilliant light some distance up the street, accompanied by confused cries or screams. At length a sort of procession passed. There were about forty-seven men walking each side, bearing large pitch torches, which threw a most brilliant light around. Then, in the middle, was a company of Jews, with their long, flowing white robes, and ground-colored vests, and white caps with long tassels.

"They were beating their breasts and uttering the most doleful cries. In the midst was a bier, borne by four, on which lay

the body, covered by a cloth. After this came five or six carriages; but the torches threw such an indistinct light on them that we could not see whether they contained men or women. We thought of the funeral at Nain, and how devout men carried Stephen to his burial and made great lamentation over him, and wondered whether it was a similar scene.

"How the Jews are made witnesses to the truth of God's word everywhere: they show how all the nations of the earth were descended from one family, for though retaining the distinctive mark of the Jew, yet they assimilate to the complexion of the nations among whom they live. The Bengali Jew is as dark as the Hindoo, but the Jewish features are unmistakeable."

REQUEST FOR A PRAYER-BOOK.

"*March 25th.*—K. (the widow) asked me to-day for a book of prayers. She said 'she wanted to pray to the true God, but did not know how.' The Baptist mission press has issued a little manual of prayers in Bengali, so I have sent for it to give her. May she, indeed, be taught to pray by God the Holy Spirit.

"Slowly, but I believe surely, the seed is being sown. We will believe God's promise, that His word shall not return to Him void. Even if we are not privileged to reap, 'he that soweth and he that reapeth shall both rejoice together.'"

ESTIMATE OF WORK AND EXPENSES.

"*April 29th.*—I have just been making up some yearly accounts to send in to Government; and I find we have now under instruction 410 who are steadily taught. The numbers vary, as visitors come to the zenanas for three or four months and are taught and then go away. Thus some slight degree of knowledge is getting very widely diffused. Only counting those who are steadily taught, the expense for each, reckoning my own, the teacher's salary, conveyances, books, work, materials, etc., is about five dollars seventy-five cents a year."

ENCOURAGEMENT IN THE SERVANT.

"*May 2d.*—I trust the seed sown in the mind of the servant

will produce good fruit. He is a young man, only twenty, therefore I have the more hope of him. He told me to-day that it would not be so hard for him to be a Christian as for some others, because he had no father or mother to miss him, and no wife or children to leave him. He said that he had told his auntie, with whom he lived, that, God helping him, he meant to be a Christian, for he was sure Christianity was the true religion. But though he believes that Jesus is the Saviour, he cannot yet understand him as God."

MAHOMETAN FESTIVAL.

"*May 15th.*—To-day is one of the Mahometan festivals—I cannot find out what. There are continually companies passing, having tum-tums and whistles, as they always have noise. In the midst of each company is a man carrying an immense pole of bamboo, from 80 to 100 feet high, which is decorated with all sorts of colored flags and tinsel, with bunches of jute fastened to it at different places. This jute is a material of which they make rope here. When combed out it is dyed red and blue and decorated with tinsel, so that it looks like large bunches of feathers. This pole is carried by one man, who places the end in his girdle and performs a kind of dance. To aid him in balancing it, there are four long strings, very much decorated, attached to the upper part of the pole, which are held by four men in different directions. The moment the man who is carrying the pole allows it to lose its balance and it begins to fall, instantly a dozen men rush forward, each eager to have the honor of carrying it. What this represents I cannot tell. Dancing men and women are continually dancing around these poles. They also have miniature pagodas and temples, all made of bamboo and tinselled paper, filled with musicians and dancing girls."

TOUCHING INCIDENT.

"*May 19th.*—I wish some of you at home could have been with me to-day. I think it would have touched your hearts. How I wish I could impart my feelings to this paper. I do not think I told you, that all the windows at zenanas have no glass,

only strong bars, with inside wooden shutters. To-day I was teaching K. when some one told her, that there was a man, in the court below, who had some rabbits for sale. She went to the window and tried again and again to see him, and then sat down perfectly discouraged. Mrs. F. had kindly given me a colored picture book, which I was showing them; telling them that a lady sent to England for it, purposely to show them. K. said, 'How kind English people are.' 'No,' I replied, 'it is not English people, it is *Christians*.' I then told her that in America, a number of little girls met to sew every week, at the house of a kind lady, and the things they made, were to be sold, to buy books for the Bengali women.' 'Oh, white people are all so kind,' she exclaimed. 'No,' I said, 'it is not all white people who are so kind, it is only Christians. It is Jesus Christ who teaches us to love all men, and to try to do good to all, even to those we have never seen. See! it is Jesus who teaches this, your religion does not. Bengali people would not send their money away, to do good, to people they have never seen.' She wrung her hands and looked in agony, and then said, 'Oh! Bengali are very bad—Bengali women have eyes, but they can see nothing; they have hands, but they know not how, they can work nothing; they have feet, but they can go nowhere to do good to themselves, or any one else; they have tongues, they cannot use them, to teach others, or make others be good.' She covered her face, for a few moments, the tears trickling through her fingers in great distress. I could only pray for her. How much her words were like the prophets when he speaks of the idols of the heathen, 'They have eyes, but they see not, etc.—they that make them, are like unto them, so is every one that trusteth in them.'

"I have tried, in all my teachings, never to say anything that will make the poor creatures dissatisfied with what is unavoidable in their present condition, but K. reads a great deal, and is very bright and intelligent. Would that you could have seen the look of utter hopelessness on her face. I think many hearts who had never felt for the heathen before, would have felt that

look. She is so anxious for all Bengali women to be taught, for she says she knows they will be free, when they are educated. Oh ! I hope you pray for her with me, that though she may never have freedom on earth, she may have that liberty where-with Christ makes his children free."

PROSPECTS OF WORK.

"I am beginning to be dismayed at the amount of work to be done here now. Had I the money for the teachers, I believe I could open a hundred fresh zenanas in three months."

The following extracts from the journal of our missionary, Mrs. Nichols, give an account of her labors at R., a village a few miles distant from Calcutta :

Extracts from MRS. NICHOLS' Journal.

INTEREST OF WORK AT R.

"I always say that if I were to live at R. I am sure my whole time might be well occupied there, they all seem so anxious for instruction.

"About fifty girls attend the school Miss Brittan opened and have made rapid strides in learning. This has suggested the opening of other schools, which they are importunate for me to visit and bring needle-work.

"Last week I took a long walk of a mile and a half through the jungle to see them, and was well repaid by the grateful words and smiling faces which met me in the school-room. The verandah in front was filled with men, women and children. A year ago, nothing had been done in R., and now the boys' school and the zenanas have been opened. Truly, I think India's fields are fast whitening to the harvest."

INQUIRERS AFTER TRUTH.

"There are some very interesting women in the zenanas. One widow J., in particular, a fine, handsome woman is, I trust, an earnest inquirer after truth. She makes very shrewd remarks

sometimes, and the last time I saw her, when speaking of the Saviour, she answered almost in the words of Scripture, 'Who is He, that I may believe on Him?' It gives me encouragement to go on patiently sowing the seed, when we meet with instances of this kind. Another, who was under the care of Miss S., says she wants to learn the way to God."

AWAKENING OF THE CHILDREN.

"*August 4th.*—To-day I went to the school at R., and on showing the children a Scripture picture, I found one or two who could tell me something of it.

"The Pundit told me he had once been a scholar in a mission school, that he knew the Bible and still read it, and would try to teach the children all he could. I went with him to his mother's house, where I found many wanting books, that they might begin to learn. This last house makes nine, that we teach in, at R."

DESIRE FOR HELPERS.

"Oh! that we had more workers to be engaged. I think one hundred at home would be induced to come here, if they only knew how much we needed them."

EFFORTS TO RETAIN INTEREST.

"*August 9th.*—To day I went to T., about four miles from Calcutta, to see my widow M., who has gone to live with her sister there, and who wished me to visit her as often as possible. This I shall very gladly do, as I feel a great interest in M., and I pray that I may be permitted to do her much good."

MORE APPLICATIONS.

"*August 11th.*—This is my day for R., and my visits there seem every week to grow more interesting. I was met at the station by two young men, who requested that we would visit their house, as many of their ladies desire to learn. I promised them I would go next Friday, as my time to-day would be fully occupied. Oh! if I could only give every day to this place, I am sure I should find no lack of work to be done."

VISIT TO THE THIRD SCHOOL IN R.

"There are two girls' schools here beside the one Miss Brittan started. We are anxious to raise the means for building a school-house, as one of the Baboos has already promised us a piece of land. I visited the third school to-day, where there are about thirty girls. The teacher was absent, but a very intelligent lad explained to me their arrangements and progress. As I turned to leave I was surprised and pleased that this boy said to me, 'I beg of you one English Christian book; I want the Scripture in English.' This is the second time I have been asked for an English Bible at R., which is very encouraging."

PRAISEWORTHY EFFORTS.

"*August 18th.*—The same young men whom we saw when last at R. met us at the station, to beg us to visit their school. We found eighteen girls assembled, who told us ten were absent. As they had only organized ten days before, they had not made much progress. The teachers are quite young, and go to the missionary school yet, but I think this effort is very praiseworthy of them."

REWARD FOR MISSIONARY TOIL.

"In many cases we have many a weary step to walk, as the village is large and destitute of carriage-roads leading to the houses. Yet we meet with many things which are cheering and encouraging in the remarks made by the women, which often repay all the toil of visiting them. While we were talking to-day to a woman in whom I am much interested, she said, 'Yes, those alone are happy who believe in Christ as their Saviour.'"

CONVERSATION WITH THE STATION-MASTER.

"While waiting at the station this evening, I had quite a long conversation with the station-master. Some months ago he asked Miss Brittan to visit his wife, and teach her; but afterwards we learned that his brother objected, thinking they would lose caste by receiving Europeans. To-night he told me that his wife was a Christian, and was trying to persuade him to embrace that

faith, but he had answered that he would consider about it. His wife had attended Dr. Mullen's school at B., and although she had not been baptized, she reads the Bible with her husband daily. I trust they both will come, ere long, to a saving knowledge of the truth. He thought that in a few years all the Bengalis would become Christians."

DEMAND FOR BOOKS.

"*August 25th.*—Though a very stormy morning, we visited R., for which exertion the zenana ladies seemed more than ever grateful. The demand for books is now becoming very great, and the necessity of providing work renders our Friday a fatiguing day.

"I shall call the schools Nos. 1, 2, 3 and 4. Yesterday I visited Nos. 1 and 2. The only drawback at these schools is the want of a female teacher, which prevents their progress in work. The first classes are succeeding well in reading and other studies. We have given them little Bengali catechisms to learn, something like 'Watts' First Catechism,' and they also begin to know the stories in 'Line upon Line.'"

DESIRE FOR BIBLES.

"The boy who had asked for a Bible was waiting for me, saying he hoped I had brought it. When I gave it, he said, 'I will read it with my heart.' God grant that he may! Another young man standing by said he too should like a Bible, which I promised.

INTEREST FOR EDUCATION.

"*September 1st.*—To-day I have concluded it is wiser to leave books with the women in the zenanas, and then visit them once a week myself, without daily visits from a native teacher. I find, where they are anxious to learn, that their fathers and brothers are willing to be their instructors. Many well educated young men are glad to have something to do, and as they are younger branches of different families, are allowed access to the zenanas."

REQUEST FOR RELIGIOUS WORKS.

"Four boys asked me to give them a copy of 'Line upon Line,' and the one who first desired a Bible said he would like another English book. When I asked him what was his favorite study, he answered that he would like another book about the worship of God."

PLEAS FOR AID.

"The teachers of three of the schools have asked for support, as the pupils pay nothing. The schools are at present so promising they must not fall to the ground; it would be better for a time to endure any privation ourselves than stop a work like this. The demand for primers and books is very great, as the schools are needing them by dozens."

FAST OF WIDOWS.

"My dear widow B. has returned home after a long absence. She is obliged to fast one day in every month, and told me to-day nothing had passed her lips, not even a drop of water. Even to save their life, nothing could be taken, as it would break caste."

VALUE OF BOUGHT BOOKS.

"*September 15th.*—From several instances, I believe that God will bless many souls at R., and, by the influence of His Spirit, lead them to seek after Gospel light and knowledge."

"We generally take the Gospels, bound separately, and give to those who express a wish to read them. To-day a woman said she did not want a small book, but a large one. Upon my telling her we could not afford to pay for such large books, she said she would give me the money for it. In speaking to the Christian Baboo, who goes to teach the Scriptures weekly in the missionary school, about the request of many for Bibles, he said to me, 'Do not *give* them Bibles; the Bengalese people, if they only pay one pice for a thing, value it far more than if it was given them.'"

PREPARATIONS FOR IDOL-FEASTS.

"It makes me sad to see many so busily engaged in making

clay idols for the Droga-pooja, which is to begin on the 23d; when most of the zenanas and schools will be closed for some days. At some places, where they are not so superstitious, they tell me they will be glad to see me at any time."

The following interesting communication is from Mrs. John T. Gracey, from whose ready pen we have already enjoyed many descriptions of mission work:

Report of the BIBLE READER at Moradabad, India, employed under the auspices of the PHILADELPHIA BRANCH OF WOMAN'S MISSIONARY SOCIETY.

ACCOUNT OF SHULLOCK.

"Shullock, the woman employed in the Moradabad district as a Bible Reader, was the first convert to Christianity in that district. About six years ago a missionary visited the village in which her family resided, and for a time preached there regularly.

"Shullock and her father were the first to embrace the new religion. At first they were greatly persecuted by their friends, and strong inducements were made for them to return to their old religion. Notwithstanding the opposition they remained firm, and after a few months' trial received baptism. Shortly after this Shullock was sent away to a heathen village to live with her husband, to whom she had been married in childhood, according to the Hindoo custom.

"Her husband was bitterly opposed to Christianity, and did all in his power to persuade her to renounce it; but she remained firm, and in the face of opposition she lived a devoted Christian life. Her husband was shortly afterwards taken ill and brought near to death. He then begged his wife to pray for him, for he said, from her daily life he was convinced she had a source of joy and comfort of which he knew nothing. From that time he began diligently to seek the salvation of his soul. He was soon restored to health, and he and his wife went to live with the

family of the missionary who had been instrumental in his wife's conversion, in order, he said, to learn more of the way of salvation through Jesus Christ. They are still living, examples of the power of Christianity to change and purify the hearts of people debased as are these heathen."

OPPORTUNITY FOR WORK AT FAIRS.

"The first work which Shullock did after being employed by your Society, was at a large fair held on the banks of the Ganges in the month of November last. The fairs, where thousands go for bathing and other religious purposes, are the only places where we can get access to the women of high caste. At this one, there was a constant opportunity afforded for conversing with them. Many of them talked freely of their object in visiting the place, and told with much simplicity of the amount of their offerings to the river deity. They seemed much surprised when they were told of the one true God, and that He did not require *such* offerings at their hands. They seemed interested and pleased when told of a Saviour who had prepared a way of life for all who would believe on Him, and that through His merits only could they receive the salvation they were seeking.

"It cannot be doubted but that some impressions at least were made on their minds and hearts, which may lead to new thoughts and inquiries on their part.

"One interesting case was that of a little girl who came several times to the river side. During the year some of her friends had died, and she brought her little offerings with the hope that they would reach her friends. When asked about some bread she had just thrown into the water, she assured us it would go to her friends. Several conversations were had with her, but she seemed confident in her childish belief.

"The sights at this fair in the evening were exceedingly interesting. On both sides of the river people were busy preparing little lamps, which were arranged so as to float on the surface of the water. This is done with the hope that these lamps will light the spirits of departed friends to the other world."

WORK IN SCHOOLS AND VILLAGES.

"After Shullock's return from this fair, she taught regularly in a school in the city of Moradabad.

"In the evenings she visited the near villages, and spent an hour or two at each visit reading the Scriptures and talking with the women. In the small villages from ten to a dozen women would come together to listen, and in the large villages from twenty to thirty. They always received her kindly, and listened with eagerness to all she had to say. Frequently these women have come to her, asking her to repeat her visits to them.

"About the first of January Shullock went on an itinerating tour through the district, and as there were several women in the camp, she taught them mornings and evenings, and visited the women of villages near the camp. In the large places she had often sixty girls and women to listen to her."

INQUIRERS AFTER TRUTH.

"Another interesting part of her work was among nominal Christians, who live in small villages scattered through the district. The women would come to her saying the Christians had told them of her, and now they wanted to hear for themselves about the new religion. In many cases the Mohammedan women would come to listen, if sure they would not be seen by any of their male friends. The work, however, among them, is not so interesting and encouraging as among the Hindoo women.

"After Shullock's return from this tour, she commenced her work in the city again, and has been laboring very faithfully. There is much interest manifested by many of the prominent families throughout the city where she visits, and the earnest hope is, that through this feeble instrumentality light may dawn upon some darkened soul."

Turkey.

Report from our BIBLE READER in Cesarèa, Turkey, under the supervision of Mrs. W. H. GILES.

YOZGAT, August 10th, 1865.

LABORS OF THE BIBLE READER.

“ From the 9th of June to the 30th, Miriam visited fifty-nine houses. At these, one hundred and ninety-four persons were present, with all of whom she had religious conversation, and with most of them read and explained the Scriptures, and very often prayed and sang. Of the number of persons mentioned, the greater part are unable to read, but many are very anxious to learn, and have made a beginning. To save the time of the Bible Reader, quite a number of the larger Protestant girls are engaged in teaching the women to read. When they are unwilling to receive these young teachers, as is sometimes the case, I have directed Miriam to instruct them herself until their objections were overcome.”

INCIDENTS FROM MIRIAM'S JOURNAL.

“ June 9th.—Passing the house of a wealthy Armenian, where formerly there was much opposition to the truth, Miriam stopped and spoke to them. They invited her in, and seeing her book, inquired what it was. Learning it was the Bible, they said they were trying to live according to the teachings of that book, and desired her to come from time to time and talk with them. At another place near the above, they were well convinced of the truth, but they had two daughters to marry, and feared they should not be able to effect this if they became Protestants. Miriam quoted the passage, ‘ He that loveth father and mother more than me is not worthy of me.’ ”

“ June 12th.—While Miriam was engaged reading and praying, a Mussulman woman in the lower part of the house came in and listened attentively, apparently greatly interested.

“ June 13th.—Miriam called at an Armenian house, where the

inmates said to her, 'Your mother is older than you; she would not be a Protestant, why should you?' Miriam replied, 'I am still Armenian, I am only trying to live a holy Christian life.' It is true that while Miriam is such a devoted Christian, her mother is still an Armenian. Her brother is a Protestant preacher in Yozgat, and her father, now dead, was an excellent Christian man, enduring much persecution for the truth's sake."

"*June 15th.*—Miriam went to the house of an aged Protestant woman. As she was absent, Miriam endeavored to comfort her daughter-in-law, who has recently lost her husband. I would remark here that very frequently, when Armenians are in affliction, they are very rebellious, arraigning God almost in a blasphemous manner for His dealings towards them. The old lady above mentioned soon sent for Miriam to come to the house where she was. There she had a long and interesting conversation, with a woman much enlightened, but troubled because she thought we did not honor the Cross. Miriam instructed her from the Scriptures concerning the true way of honoring the Cross."

APPEAL FOR YOZGAT.

"Now let me add a few words about Yozgat, which is a pleasant place, situated in a narrow valley surrounded by high hills. The preacher and people here having heard of the Bible Reader in Cesarea are extremely anxious to have a similar work. We have employed a very suitable woman to labor here for a short time. Fargue Hannon is very much interested with her new employment and desirous to continue it.

"May I ask from your Society an appropriation to employ a Bible Reader regularly in Yozgat. I ask this for the cause of Christ, which I know is dear to all belonging to the 'WOMAN'S MISSION.'"

It is with rejoicing that we mention the ready response of our Society to this appeal, which we trust has already resulted in the beginning of a "good work."

Smyrna.

Extract from a private letter received from Rev. A. J. Van Lennep, which has ratified our engagement with the Bible Reader, who is now occupied in a very important work in Smyrna :

“SMYRNA, *Sept. 2, 1865.*

“You will probably remember that several letters have passed between you and my wife, about a Bible Reader, and you assured us that the Woman’s Missionary Society would support one here. When the year commenced, we had an excellent opportunity to engage one every way eminently fitted for the work. She has been educated at the Mission school in Constantinople, and was the best scholar there. It was a chance that we could not afford to lose. Her heart was in the work, and she offered to devote every forenoon to it, if she could have some assistance.

“Relying upon your assurances, I engaged her at once, and she has been laboring indefatigably ever since. She has gone from house to house, not alone among the poor and neglected, but among the rich and influential as well. Some she teaches to read, to others she reads herself, and when occasion offers, she can sustain an argument with educated men, so that the women get her to talk to a group of them, and say she preaches sermons that their priests would envy. She has been invaluable during the epidemic, taking care of the sick when she should have been in bed, and appalled by no fear or danger.

Our readers who were interested in the mention of zenana work begun in Madura by Jane Adair, as published in the Twelfth number of the MISSIONARY LINK, will be gratified to read the following sketch of her from a missionary who well knew her history :

JANE ADAIR.

“Jane was the daughter of parents who had received through the successors of the venerable Schwartz, some knowledge of

Christianity. For Hindoos, they were more than usually enterprising and intelligent, and their children have all occupied prominent places in their own circle. By the advice of a missionary, they were induced to send three of them, of whom Jane was one, to the island of Ceylon, which for India, was much more of a circumstance than the sending of American youth to Europe for the completion of their studies.

"Jane was made a Beneficiary of the Baltimore Female Mite Society, and received from them the name of Jane Williams. She was placed in the Oodooville school, where she remained several years, pursuing the usual Tamil studies, the English language, and a knowledge of needle-work. She is still remembered by her teachers, as a sprightly, docile, and confiding girl.

"After her hopeful conversion she began to exert a good influence over her companions, and labored for their spiritual good. In 1842, she married Robert Adair, a graduate of the Batticotta Seminary, of superior talent, and then under appointment as a catechist in the Madura mission. For several years, Jane was first among the Christian women, at different stations, prompt, regular, and attentive in the public duties of religion, and in private life a good example to her less favored neighbors.

"Her presence in the meetings for women, gave confidence to the wife of the missionary, in her first timid efforts to instruct them through the medium of their own language, for a timely remark, explanation, or suggestion of an appropriate word or idiom was a grateful assistance.

"Her visits at the mission-house usually had an object. At one time she would bring her fancy work to be disposed of, for the purchase of lamps for a village church, or some other benefit for those around her. So much was this the case, it used to be said 'any one who had a favor to ask made a friend of Jane.'

"In later years she has experienced severe domestic afflictions, four of her five children having been removed by death. When the last two were taken, in one week, her mind received a shock from which it did not recover for many months. The

Bible became a sealed book, and at times her trust in God seemed gone. Yet those to whom she opened her heart freely, felt that this was to herself an added trial. Time and the grace of God have restored to Jane the comfort she formerly enjoyed in religious duties. She now has also leisure and the disposition to employ herself for the good of others. Her experience of life, her education and acquirements, added to a graceful carriage, winning manners, and vivacity, give her especial qualifications for the work she has undertaken.

“This account has been written with the hope that those who read it, may be led to pray for her success.”

N. A. WEBB.



Mr. CROSS, missionary to the Karens, mentions an interesting custom among the Christian women of his mission: “I may record a fact which may not be known, that Wednesday is held by all the Karen Christians, as the day for the female prayer-meeting. So universal and strictly uniform is this practice, that it has given name to the day; and everybody knows the distinction of the day, as well as they do the Sabbath itself.

HOME DEPARTMENT.

Quarterly Meeting.

THE October meeting of the WOMAN'S UNION MISSIONARY SOCIETY was attended at the house of Mrs. S. B. Chittenden in Brooklyn.

There were present with us Mrs. Robinson, a missionary of the American Board in Siam, and Miss Rankin, recently returned from Mexico, who had been laboring there with great success under the auspices of the American and Foreign Christian Union.

Miss Rankin presented some deeply interesting statements of her work in Mexico, particularly mentioning the extensive and successful labors of a native convert, for whom she was desirous of securing our aid. The subject of Mexico has awakened such deep feeling lately, among those who long for the extension of the Redeemer's cause, that we are assured the announcement of our engagement to support this woman will be received with great satisfaction.

At this meeting the applications from Mrs. W. H. Giles of Cesarea, and Rev. A. J. Van Lennep, of Smyrna, for native Bible Readers, were presented to the Society, which called forth an immediate response.

Strong Appeals for Woman's Work.

A FRIEND deeply interested in the cause of missions to heathen women, has sent us a book published by the "So-

ciety for Promoting Female Education in the East," in the twelfth year of its existence.

It contained in the appendix the original appeal of our loved American missionary, Rev. David Abeel, whose touching statements on his return from China, and urgent petitions to the women of England, for aid in the education of their heathen sisterhood, resulted in the establishment of a flourishing society which dates its origin from the year 1834.

So much struck were we with the appropriateness of this appeal to our Society, whose existence in America, though deferred during his life-time, yet was the heart-desire of Dr. Abeel, that we are sure our readers cannot but be gratified with the following extracts :

EXTRACTS FROM THE APPEAL OF REV. DAVID ABEEL.

"The degradation of the female sex in many parts of the East is not sufficiently considered in Christian lands. To those who have never visited these distant lands, it is difficult to convey any correct impression of the mental, moral, social, and even physical disadvantages under which they exist.

"In the first place, it is necessary to remember that they are utterly destitute of nearly all those blessings which distinguish us, as rational or religious beings, and without which we should deem life insupportable.

"Though endowed with strong natural intellect, the only knowledge within the range of their literature is either too insignificant to satisfy the mind, or too absurd to raise it above the vagaries of frenzy. But every species of education is confined in the East to the other sex. Women with the rarest exceptions, are denied the first rudiments of learning, and excluded from those other sources of knowledge by which the deficiency might be partially supplied.

"But exclusive of the want of those inestimable blessings,

there are evils of a secular nature which really aggravate their misery. They are generally regarded as an inferior order of beings, and treated accordingly.

“Cut off as they are in a great measure, from the sympathies and social intercourse of their nearest relatives, having but little prospect of genuine happiness here, and no grounds of calculation hereafter, they become reckless of their own existence, and indifferent to the existence of their miserable female offspring. As might be expected, suicide is a refuge to which thousands of these ignorant idolaters fly. Infanticide prevails to an alarming extent. Even in Pekin, China, the residence of the Emperor, 4,000 female infants are annually murdered by their unnatural parents.

“These facts will show the urgent necessity of attempting something to improve the condition of these unfortunate beings; and by united and prayerful effort, no doubt much can be done. The most practicable and efficacious, if not the only plan which can be prosecuted by ladies, is Christian education. Its influence upon those who are taught we know. Its tendency to exalt their character in the estimation of the other sex is quite as evident; and its results upon their children and upon succeeding generations, are no less estimable.

“The few ladies, who have by some extraordinary circumstances, raised themselves to literary distinction in China, have been uniformly admired and respected. Nothing appears to be wanting but a prevalent system of education—that instruction which Christianity alone can give—to change the whole constitution of society and mould it into a form, which it can only assume where women are admitted to their proper sphere and entrusted with the rights and offices assigned them in Scripture.

“China itself will in all probability, soon be prepared for as many teachers, as *all the ladies in Christendom can send or support.*

“How immense the sphere! Who can hesitate to lend the aid of their prayers, exertions, influence, and wealth when the appeal comes from nearly one-half of a fallen world?”

Following this appeal are stirring words from the Rev. Baptist W. Noel, which we trust may be the means of rousing every American woman who reads them to a fresh sense of duty as a Christian :

EXTRACTS FROM THE APPEAL OF HON. AND REV. BAPTIST W. NOEL.

“The condition of the Chinese women is thus described by the missionary, Mr. Gutzlaff: ‘Such a general degradation in religion, makes it almost impossible that females should have their proper rank in society. As long as mothers are not the instructors of their children, and wives are not the companions of their husbands, the regeneration of this great empire will proceed very slowly.’

“The condition of Hindoo women is equally wretched. Bishop Heber says: ‘Throughout India anything is thought good enough for them; and the roughest words, the poorest garments, the scantiest alms, the most degrading labor, and the hardest blows are generally their portion.’ Degraded and despised they naturally sink towards the level assigned them by public opinion. They have no mental employment whatever; and being very much excluded, by the extreme jealousy of which they are the objects, from missionary instruction, it appears that their miserable condition must be perpetuated till Hindoo society undergoes a radical change, unless they may be improved in childhood by Christian schools.

“Perhaps, however, it may be asked why this work, though undeniably of the highest importance, may not safely be left to the missionary societies whose agents are already laboring in the East? The answer is obvious. These societies have judged, and as it seems, wisely, that it is better for them to employ all their funds in sending out missionaries. In these exhausting climates it cannot be expected that a missionary’s wife, occupied with her domestic duties, and having other duties too, connected with the mission, can do more than superintend one or two schools, in the immediate vicinity, if she can find leisure even for that. But a person whose whole time is devoted to this

object, might clearly fill a large neighborhood with schools, being herself the teacher of teachers.

“ Besides, a ladies’ society devoted to this object seems absolutely necessary to give it that prominence which it deserves. One missionary report after another, filled with interesting information, will scarcely be found to contain an allusion to the condition of the female population. The information which a ladies’ society may acquire, would bring that affecting condition before the public. And, further, a ladies’ committee is more qualified than a committee of gentlemen would be, to communicate with ladies in the East on the subject of school discipline.

“ What Christian lady to whom this appeal may come will refuse her co-operation in so good a work? Wives who are happy in the affectionate esteem of your husbands; mothers who enjoy your children’s reverence and gratitude; children who have been blest by a mother’s example and a mother’s care; sisters who have found in brothers your warmest friends; Christian women, who feel that you can lend to society its charm, and receive from it a loyal courtesy in return, protected, honored, and loved, impart your blessings to those who are miserable, because they are without them. If your minds are intelligent and cultivated; if your lives are useful and happy; and if you can look for a blessed immortality beyond the grave, do not for the love of Christ, whose sufferings have been the source of all your blessings and of all your hopes, do not refuse to make Him known, that the degraded millions of the East, may like you ‘be blessed in Him,’ and like you may ‘call Him blessed.’ ”

MISSION-BAND DEPARTMENT.

Letter from Miss Brittan to all the Mission Bands.

June 18th, 1865.

“MY DEAR YOUNG FRIENDS: I have something very sad to tell you, but it will show you truly what Heathenism is. You remember what I have told you of ‘Beautiful Star,’ and how much more enlightened the people in her house appear than in most others. The mother-in-law of ‘Beautiful Star’ was a woman apparently about forty-five years of age. Some time ago she renounced idolatry altogether, and said she worshipped and prayed to the one true God—but she would not read the Bible, nor believe in Jesus. In that house there are many more people than I know of, and among them a great number of old women, who are bigoted Hindoos. Now, what I am going to tell you will show the necessity of having these poor women educated. In spite of their ignorance and degradation, women have a great deal of influence, and although the men of that house have almost all cast aside their idolatry, the old women still adhere to it.

You remember I have written that the river Ganges, or the goddess Gungha as she is called, is considered one of their greatest deities. They think the water of that river is sacred, so that to die touching it, or looking at it, purifies their souls from much sin. Therefore it is considered by the Hindoos an act of great kindness to the dying, when they are past recovery and have but a few hours to live, to carry them on a bed to the bank of the river, that they may die with their feet in the water. If it is a rich person they are laid under a shed to protect them from the sun, but if poor they are without any protection. Should they linger more than a day or two, while they are thus perfectly helpless, their nose and mouth is stopped with the mud from the river, thus causing death by suffocation. Thus you see the

friends who ought to love them most are frequently their murderers. They feel they are doing them an act of kindness by this, for even if they should recover after being taken to the Ganges to die, they would never be received home again, as they have lost caste.

“Beautiful Star’s mother had been lying ill for three months. Every attention had been bestowed on her, and she had been watched with tenderest care. But for weeks her case seemed to be hopeless. The last time I saw her, several were watching and ministering to her. She was quite conscious, was pleased to see me, and listened while I told her that I prayed for her. The next day she was worse, when they carried her to the Ganges and laid her feet in the water. In twenty-four hours she died, but whether they put clay in her mouth and nose I do not know.

“Only think, this poor woman and her husband had both renounced the idols of the heathen, and say they only worship the one true God. Her son and daughter-in-law believe in the Saviour, and yet these old women have power enough to have this dreadful heathen custom enforced. Oh! dear young friends pray for *the women* of India, that they may love their Saviour.

“Your friend,

“H. G. BRITTAN.”



THE following incident was kindly prepared for our young readers by one of the most active and interested ladies in our Society. May it be read by them with as much pleasure, as we experienced, when we received this acceptable contribution, which we trust will be followed by many others :

“MY DEAR YOUNG FRIENDS OF THE ‘MISSION BANDS’ :

“I MUST not neglect to tell you how much pleasure I feel at knowing from our July report that you are working very successfully for the good Mission cause. I hope that missionaries and friends to Missions will soon become so plenty that such

an occurrence as this one I send you may never happen on earth again, but that messengers of grace may abound everywhere. It is an incident in the history of Rev. R. Taylor's Mission to New Zealand from England in 1843. Every fact is as he reported it. *Tongarina* is the name of a snow-capped mountain. *Taapo*, of a large lake in front of the village of *Te Rapa Tanima*, a monster of the deep.

“Where *Tongarina* watch doth keep,
 Whose snow-peaks catch each beam,
Te Rapa's village once did sleep,
 Watered by gushing stream.
 Nought wants there of lake, or islet fair ;
 To enchant the gazer's view,
 Rock, wood and mountain mirrored are
 In *Taapo's* waters blue.
 A noble chief once there held sway—
 Te-Heu-Heu men did call—
 To see him once was to obey ;
 Noble his mien and tall.
 So grand he stood, full seven feet high,
 His snowy locks, they said,
 Like *Tongarina's* sought the sky ;
 Sacred, like hers, his head.
 He once had shed the Christian's blood,
 And burnt full many a home ;
 Now, conquered by their love he stood,
 And a teacher sought to own.
 ‘Oh teach my people dear the truth,
 ‘Lest in sin they may remain ;
 ‘The fairest land is yours, in sooth,
 ‘If a mission we may gain.
 ‘Come, see ; oh ! see, I offer fair,
 ‘Nor turn my plea away.’
 Ah ! none might Taylor dare to spare
 Of his feeble band that day.
 And so Te-Heu-Heu begged in vain.
 Soon came the wild stream's pride ;

Volcanic matter lent its aid
 To loose the whole hill side !
 It swept o'er fair Te Rapa's site
 Like an avalanche of ill.
 Vain now to call on monster sprite
 Oh ! chieftain, save thee still !
 Proudly he scorned to turn or flee,
 But shared his people's fate ;
 In prayer to one who could not see
 He stood, till all too late.
 And where is he, the brave, the true,
 Oh ! Christian, can you say ?
 Shall we greet him on the right with you
 At God's great reckoning day ?
 Oh ! how shall we whose hearts are cold,
 Who slight the heathen's cry,
 Then face that earnest chieftain old,
 Whom we left in the dark to die !

J. M.

Framingham Centre, October 12, 1865.

Letter from Bindow,

The native assistant in Calcutta, to the Mission Band in New York, "FIRST FRUITS OF A COMING HARVEST," who had undertaken her support.

Miss Brittan writes of her : " Bindow is a gentle, quiet, Christian woman, whom I like exceedingly, and deem very competent for the zenana work."

"CALCUTTA, July 15, 1865.

"TO THE YOUNG LADIES OF THE 'MISSION BAND,'—

"With much pleasure I am going to let you know something of the zenana work—education of the Hindoo females of Bengal. Miss Brittan has kindly employed me, and it is she who has told me that you wish me to write about the work—how it is going

on, and how they like it. I go to them almost every day. Some of them read English, but the rest read Bengali. Three or four read a book called the 'Peep of Day,' part 2d. They are very fond of fancy work. A few of them can make carpet shoes, caps, comforters and socks.

"Now and then I speak to them of Jesus Christ and the Christian religion, but they pay very little attention to it. May the day come soon when they will hear us more earnestly and accept Jesus as their Saviour with gladness. I pray to God to enable me to carry on the work faithfully and heartily as unto the Lord and not unto men. Please to remember me in your prayers. I shall never forget to mention you in mine. Prayer is the life of a true Christian. May God enable me to devote all my powers of body and mind to His service.

"Now I beg to conclude my letter, with the best regards and love to you. I remain, yours obediently,

"BINDOW."

Account of Chundra,

The native assistant in Calcutta, supported by the Mission Band "LIGHT BEARERS," of Dr. Storrs' Church in Brooklyn.

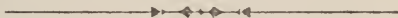
Miss Brittan writes:

"It gives me great pleasure to speak of Chundra, whom I have been employing as a zenana teacher for some time. Her Christian name is Mary, but she prefers her Bengal name, which means 'The Moon.' When speaking to the poor women of the love of Christ, her eye lights up and she becomes so earnest and animated, you would hardly believe it is the same person who is usually so quiet and reserved. She does not read or write English correctly, but she understands what she reads and hears well, and is the best interpreter I have ever had. The endeavor to lead her poor heathen sisters to the love of Christ

seems to call forth her whole soul. When I am teaching her the Bible lesson she listens greedily, and I know it is also for her scholars.

The following is an extract from a letter written by Chundra to the ladies in Scotland, who formerly supported her in the "SCOTTISH ORPHANAGE:"

"I am now going to teach the zenanas with Miss Brittan. On Good Friday I went to a zenana lady and she asked me, 'Why do you call it Good Friday?' I said, 'Because Jesus Christ died for us, and was hanged on the cross on that day.' I told her also that whosoever believeth in Him, should not perish but have everlasting life. She told me, 'I don't know how to pray. How am I to pray to God, then?' She asked me for a prayer-book, which I gave her and taught her the Lord's Prayer. I told her she must pray in Jesus Christ's name, then He will accept the prayer. I am very glad to teach zenanas, to tell about that blessed Saviour who is so kind to me."



THE following lines were written by Miss Brittan for the "Mission Bands" after witnessing the incident narrated on page 9.

The Indian Widow's Lament.

"The Indian widow wrung her hands
Then covering her face;
And sighing piteously she wept
And thus in sorrow spake:

"Bengali women, have no power
For others' good to seek;
Whene'er I think upon our state,
I can do nought but weep.

" Bengali women we have hands—
God looks with pitying eye
How useless, helpless they are bound
In idle misery.

" Bengali women, we have feet,
But forth we may not go
To minister to others' grief,
Or soothe another's woe.

" Bengali women, though we've tongues
In prison walls we dwell—
There, should we hear God's wondrous love,
To others dare not tell.

" Bengali women, we have eyes,
There's naught for us to see,
Our minds degraded, fast are bound
In hopeless slavery.

" Oh! would that Christian women knew
Bengali women's state,
Their hearts would bound with strong desire
To save us from our fate.

" They surely each would eager be,
We should begin to live,
And many earnest hearts would seek
That glorious life to give."

H. G. B.

"Lizzie Smith."

THE young ladies of the " Collegiate Department" of the " Packer Institute," Brooklyn, who pledged themselves to support a native child, to be called for their teacher, Miss Smith, will be happy to read an extract from Miss Brittan's recent letter.

"'Lizzie Smith' is a very pretty, gentle little orphan, about six years old, whom I have taken, as directed, to educate; looking for her support from the 'Collegiate Department of the Packer Institute, Brooklyn.' Her native name is Matha. I hope to educate her for a zenana teacher, and trust many more children may be raised out of degradation by similar support."

WE are greatly indebted to the members of the Mission Band "Light Bearers," for a large box of beautiful, useful, and fancy articles.

Also for donations of fancy work, sent by the members of the Band "Fragment Gatherers."

Amounts Received since last Report.

Juvenile Missionary Society, Montclair, N. J.	\$44 10
Mrs. B. L. Walcott, New York Mills.	20 00
Baptist Tabernacle Sunday-school.	20 00
Mrs. J. E. Johnson.	15 00
" William C. Hull.	22 00
Miss Kate Hoffman.	25 00
" M. A. Hamilton.	13 00
Mrs. Thomas Denny.	10 00
" Wm. Cozzens, Newport.	10 00
Little Charlie "B."	25
Miss Voorhees, Sunday-school Children.	8 00
Mrs. J. P. Robinson.	25 00
F. A. Smith, Esq., Treasurer American Baptist Union, amount sent	
Miss Marston returned.	350 00
St. Peter's Church Sunday-school, Brooklyn.	50 00
Mrs. E. C. Wilcox.	86 00
" Butolph, Trenton, N. J.	23 00
Miss Beatty " "	5 00
"Light Bearers" Mission Band.	157 50
Mrs. M. O. Roberts.	20 00
" M. A. Cole, Brodhead, Wis.	24 45
" Clark Hamilton, Kingston, Canada West.	15 00
" Dutton.	5 00
" C. P. Turnbull, for Mexican Mission.	120 00
" Rev. Mr. Stryker's Sunday-school, for Mexican Mission.	30 00
Sabbath-school of St. Michael's Church, Trenton, N. J., through	
Mrs. Butolph.	20 00
Sabbath-school of First Baptist Church, Trenton, N. J., through	
Mrs. Butolph.	20 00
Mrs. Dr. Blakeman.	20 00
"First Fruits" Mission Band.	8 15
Mrs. James Williamson.	10 00
" M. J. Dexter, Pavilion, N. Y.	25 00
Miss Sarah Porter, Farmington, Conn.	37 00
H. B. Claffin, Esq.,	50 00
Miss H. B. Haines.	25 00
A Friend.	28 00
Mr. Butler.	17 50
Miss Susie Jones, Baltimore.	20 00

Miss Fisher, White Plains, N. Y.....	1 00
Mrs. George Griswold.....	20 00
A Friend, "G.".....	20 00
Mrs. Sheafe.....	20 00
" J. D. Wolfe.....	25 00
" James W. Halsted.....	20 00
Miss Hedges.....	20 00
Mrs. Charles Hecksher.....	10 00
" James R. Smith.....	10 00
" Robinson.....	5 00
" Jacobus, Newark, N. J.....	5 00
Murray Hill Mite Society.....	20 00
Mrs. Charles Park.....	5 00
" S. Burkhalter.....	20 00
" F. J. Frelinghuysen, Newark, N. J.....	5 00
" William H. Steele.....	5 00
" Stephen H. Condict.....	5 00
" William M. Lewis.....	2 00
Miss J. Polhemus.....	1 00
Mrs. William Van Arsdale.....	5 00
" Jacob Van Arsdale.....	5 00
Theodore Frelinghuysen.....	2 00



We announce, with great pleasure, that we have just forwarded to Calcutta, a large box of useful and fancy articles. Among the contributions were

A donation of books, primers, &c., from the Tract Society.

6 Colton's Illustrated Maps, from a friend.

2 large Maps, on muslin, "

1 doz. pack. of Drawing Slates, "

1 " " Slate Pencils, "

1 large Noah's Ark, "

Games. "

Photographs of Celebrities from Miss D.

Cards, illustrated, and Book, from Robbie H. Boone.

Bead Mats, from the young ladies of West Farms, N. Y.

Patterns of, and materials for, fancy work, from Miss J. M. N.

1 Package of Beads, from Miss Wyckoff.

CONSTITUTION AND BY-LAWS.

After mature deliberation, the Special Committee appointed January 8th, 1862, to propose amendments to the Constitution and By-Laws, submitted the following to the Board, by whom they were approved, and unanimously adopted :

PREAMBLE.

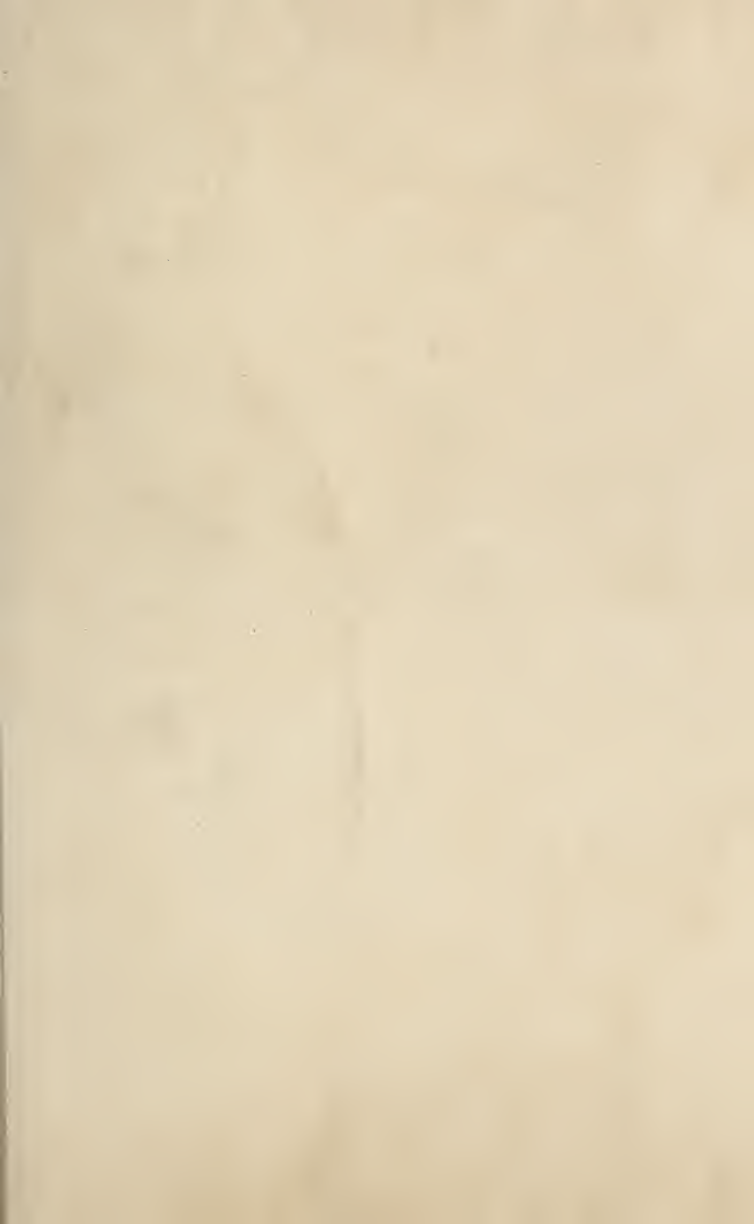
IN view of the deplorable condition of heathen women, especially those of Tounghoo, and the inmates of the Zenanas of Calcutta, a Woman's Society has been organized, with the following Constitution, under which women of all evangelical denominations may work together efficiently, by distinct voluntary effort, for the salvation of their perishing sisters :

CONSTITUTION.

Art. 1st.—This Society shall be called the Woman's Union Missionary Society of America for Heathen Lands.

Art. 2d.—The object of this Society shall be the evangelization of heathen women in foreign lands. For this purpose, the Society shall send out and support single ladies from America, (always giving the preference to the widows and daughters of missionaries,) as Teachers and Bible-Readers, *to train, and superintend native women to labor for this object.*

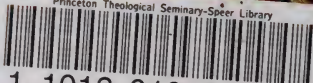
Art. 3d.—This Society shall be composed of women, and the condition of membership shall be the annual contribution to its funds of not less than one dollar



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